

THE BETTER WAY

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THE BETTER WAY

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EDITORIAL.

TRUTH was the head, knowledge the shaft, and love the feathers of the arrow that slew the triple-headed dragon, ignorance, bigotry, and superstition.

SOAP and prayers are recommended by Rev. Prince, of New York, as a means of combatting the cholera. He does not give the proportions, but it is perhaps safe to believe that circumstances control cases.

THE Cincinnati Presbytery decided to issue judicial proceedings against Prof. H. P. Smith of Lane Seminary for unsound teaching on biblical inspiration. The case will be opened in this city on the 17th of October.

UPON his arrival from Europe, Dr. Parkhurst was interviewed concerning his trip, and asked if he had visited any haunts of vice for the purpose of comparison, while abroad. "No, sir; I did not—not one," replied the doctor emphatically. It appears, the doctor has repented, followed by reparation.

MAUDLIN sentiment is not charity. True charity forgives when we are offended. The former only demands forgiveness from others, and is often met with very uncharitable denunciations when refused, thus proving the lack of charity in him who demands from others what he is unwilling to dispense.

THERE are mediums and mediums, and investigators should not judge all by one or two. The spirit world seeks its instruments in every class of society in order to reach all who are hungering for spiritual food. What investigators can not find in one medium they will surely find in another, or others if they but continue their search.

THREE terrible railroad accidents last week are recorded to remind people of the cheapness of human life, though one was caused by inhuman selfishness, planning a wreck to rob the car which carried a money consignment. The question again arises, how did these villains know that that particular train had money aboard?

BLESSED are the makers of peace, for to them shall peace be given. Every unhalloved thought returns to the sender laden with the impurities of low conditions; every unloving emotion finds its way back to disturb the sleep of its creator; every selfish deed rebounds on the culprit who committed it; while happiness is experienced in ratio to the pure thoughts and love sent out on a holy mission.

NEXT Sunday hails the opening of nearly all of the society meetings for regular services, some holding one service a day, and others two and three services. Those who could not attend the campmeetings during the summer, will now have ample opportunities of stilling their inner cravings for spiritual food. Every lover of the cause should make the endeavor to attend as often as possible in the course of the month's engagement of each speaker. This insures success to the societies and encouragement to the speakers. In endeavor only there is growth.

WE SEE by the secular press news that the Woman's Suffrage Convention recently held in Washington, D. C., nominated as candidate for president of the United States a celebrated English woman, whose residence is London, England, to wit: Mrs. Victoria Woodhull Martin. Why did the lady delegates pass by her royal highness, the Princess of Wales? Is it possible that intelligent American ladies expected that a single State would perform an act of folly by placing an electoral ticket, headed by an acknowledged subject of the Crown of Great Britain, as a candidate for the suffrages of free American citizens?

"RELIGIOUS introspection runs the risk of issuing in asceticism. It is apt to engender a frame of mind which looks with suspicion upon the real world and shuns its contact as though it were defiling," says the *Reform Advocate*. Religious introspection, or by what other name it may go, would be unknown to the world if selfishness, hatred, or intemperance had never been able to gain the ascendancy over man's nature. Such unnatural emotions as the above and others of its ilk are but effects of a cause implanted by practice and transmitted by heredity.

THE most sensitive are most subjected to nature's refining process, and thus do the most suffering when in discord with themselves or their fellow beings. Sensitives therefore must necessarily be pure, humble, and sympathetic in order to attract analogous influences upon themselves, else they feel discontent, restless, or melancholy, the penalties of sensualism, arrogance, and selfishness. The aphorism "Whom God loveth he chasteneth" undoubtedly originated from the fact that nature bearing on sensitives has an intelligent effect and this was misconstrued as the voice of a personality.

COL. STREATOR, the man who ordered private Jams hung up by the thumbs, it seems is a Spiritualist. He has been visiting the spiritual campmeeting at Lily Dale, and there declared that the spirits assured him he did right. All we have got to say is, if any spirits indorse such brutal conduct, they are villainous spirits. —*Free Thinkers' Magazine*.

"Correct, brother; and any man who has such 'villainous spirits' around him, or is possessed by them, is not a Modern Spiritualist, but one of Bible times, when it needed powerful mediums to free them from this possession. There may be a few Spiritualists of this ancient order still to be found among civilization, but this no more affects the moral of Modern Spiritualism than does the crime of a believer in Christ affect the moral of true Christianity.

THE BETTER WAY has expressed itself very emphatically in condemnation of the barbarous acts of certain military officers, "clothed with a little brief authority," at Homestead, Pa., during the late riots. We notice with pleasure that the conservative press of the country has been almost a unit in like condemnation of the uncivil and unmilitary treatment of the citizen soldier, private Jams, but we are more pleased to learn from dispatches to the secular press, that a Pittsburgh Grand Jury has had the courage to return to the court full criminal indictments against the officers engaged in that shame and disgrace to the State of Pennsylvania and the country. We trust they will have a fair and speedy trial, and if, as we believe, they made a law to suit their own prejudices and executed it upon a citizen soldier, who did not become a machine, because he went to Homestead to protect property and sustain the laws of the State, then we hope they will be taught through fine and punishment, that law and not the arbitrary will of a military officer is the ruling force in this country.

WHAT IS TRUTH? A friend writes in a personal note: "I left the Church because of its errors. I went into liberalism, and there I heard the errors of the Church expounded till I was weary. I wanted something I did not know myself. I knew of the errors of the Church, or I should not have left. Then I tried Spiritualism. Again I was confronted by the same tale of woe. Why do our lecturers preach on subjects that are foreign to all the past, telling us something we do not already know. I am hungry for genuine spiritual truth."

There is much for reflection in the above and expresses a largely prevailing sentiment; but it takes a many-sided view of life to reach all classes of thinkers. Some day, probably, spiritual mediums will be touched by a more united spiritual influence from the beyond, and then tell a different story. Until then, perhaps, it is right as it is.

A PEACE CONGRESS. The congress which recently met at Berne, Switzerland, for the purpose of devising a project by which war between nations can be avoided, proposes among other things that organizations be formed in every country, to petition their governments to adopt the best

means to solve constitutional questions pacifically; that the press be requested "to set forth only meritorious and instructive matter, and to conceal from view those things which are hideous," and that "schools, colleges, and universities establish an arbitration board for the settlement of all difficulties that may arise between them, not only for the purpose of elevating the moral character of the students, but to habituate them to arbitral functions," also, "that societies and groups for peace should endeavor to have inserted in all commercial operations, associations or contracts, an arbitral clause."

PROGRESSIVE STEPS. What is known as the phenomena of Spiritualism, or psychic force carrying with it independent intelligence, is rapidly increasing. Its later phases and manifestations are not confined to believers, or disciples of Spiritualism, or even quasi confessors of its truthfulness, but the range is broadening, embracing the most candid, and free among credulists by profession, devout members of Christian Churches and their clergymen, as well as scientists, astronomers, geologists, and those publicly connected with the world's advance thought.

We have looked for this movement, and have had words of the kindest welcome only for all. The disclosures of Spiritualism have never been like "a light under a bushel," they did not come to any class, profession, or division of peoples, but such a gospel, bringing the truth of a universal immortality with its laws of continuous existence, had it been confined to a class only, or had its reception been conditioned upon the mere faith of its disciples, would have been swallowed up and lost in some hierarchical organization, as it is sought to be by the priesthood of the Romish Church now, or else denied even the tribute of an honest investigation by the world's thinkers.

But, like the mercy and love of God, voiced in the rain which falls on the just and unjust alike under beneficent laws, Spiritualism is for all, its phenomena open to the investigation of all, its blessings of knowledge, hope, and comfort are free to all. It is only an inherited prejudice which has kept the purely religious and creedal from its examination. We can hardly blame them, for the taint of a churchly hereditage, supplemented by a catechismal environment from childhood, possesses a force which none of us are profound enough to measure.

Organized investigation by scholarly creedal thinkers, by Materialists and scientists who have accepted material laws and forces as the limitations of their researches heretofore, free-thinkers of atheistic mental tendencies, who have denied to personality and consciousness an existence beyond the grave—in a word, all intelligent classes, both in Europe and America, have been confronted with such a volume and class of testimony as to force them to examine for themselves. This is what has been desired, both by the intelligent spirits and those in earth who know the verity of their mission, and in the love of humanity seek to make that mission of universal acknowledgment and acceptance.

The shackles of creedalism and prejudice are breaking. The better and more cultivated mentality, moral and religious natures of the race are becoming emancipated. The disclosures of a living, active, spirit existence, with its teachings of a deity possessing a nature in harmony with his own laws, are turning the races of men away from old and imperfect books, whose limited but iron rules have so long held the intellect and the conscience in thralldom, and poisoned the spiritual nature of man with fears based upon ignorance. Buddhist, Brahman, and Christian priests have long been "blind leaders of the blind." They knew no more than their flocks touching what was claimed in their books. We do not impugn their honesty, but we do, in full charity, question their mental and spiritual insight, intuition, and intelligence.

But all these belong to a past and dying era. The true light, supplementing the highest progress which these systems of religious faith have brought to mankind, is now shining from a living spirit world, and it is fast dissipating darkness and error. We beg all our Christian and

skeptical friends to push their investigations, and thus add to the volume of testimony which establishes the truth in human lives and gives it a world-wide spread. We "who have tasted the good word of life and the powers of the world to come," will give them all sympathy, encouragement, and help, because of our own love for the truth, and our heartfelt interest in humanity, its emancipation, and elevation.

THE ASCENSION OF SAINTON MOSES.

The issue of *Light*, London, England, for the 10th ult., contains a brief biographical sketch of Sainton Moses (M. A. Oxon) its late editor, with a very striking half-size portrait. From the article we learn that Mr. Moses was born in Lincolnshire, but in early life his parents removed to Bedford, a great educational centre, where the young man found most excellent opportunities for mental culture and that training, which so eminently fitted him for his future career. His parents designed him for the Church, and upon the completion of his preparatory course, he entered Exeter College, Oxford, graduated, and was ordained a priest in the English Church in 1865. His brief ministry was characterized by great powers of organization, and great vigor as a preacher. It was while engaged in clerical duties in the Isle of Man that he met with Dr. Stanhope Speer and the latter's accomplished wife, and the friendship then commenced was close and intimate, lasting through life.

Spiritualism was then claiming attention and the three friends determined upon a thorough investigation of its claims. He had the courage of utter honesty and the ability or discriminating power to sift and analyze all evidence, and the fixed purpose to exhaust the field, if such were possible. He was untiring; seances, lectures, books, personal intercourse, and discussion, nothing "was left unattended, unread, or unquestioned." Of course, his connection with the ministry of the Church was severed, but he obtained the appointment of English Master in University College School, London, and held the position until forced to resign it on account of illness in 1888.

He wrote for the columns of *Light* long before he became its vigorous and accomplished editor, associated himself with the Society for Psychical Research, founded the London Spiritualists Alliance, and was a born leader of English free-thought, but a Spiritualist through knowledge wrought in the loom of personal experience. "He recognized that it was either all or nothing, and he knew it was all."

As an author he was singularly clear and direct in his statements. His work entitled "Spirit Teachings," has made a profound impression upon the English popular mind, while his articles in *Light*, as editor, display the genius of the honest critic, the reasoning of the trained logician and the experience of one who knows of what he is writing.

His physical health has been precarious for some time. A trouble with his eyes, resulted in temporary blindness, necessitating the use of an amanuensis in his work of editing and to carry on his large correspondence, shadowed his spirit like a pall, and fearing a total disability to labor for the truth as he knew and loved it, he desired to put off the mortal and be at rest in his spirit home. His desire was gratified and on Monday, September 5th, he shed the mortal and ascended. His life-labors, weariness, and urgent desire for rest at the last, reminds us of his counterpart in activity of life and longing at the last for rest. Our personal friend, Bishop Gilbert Haven, of the M. E. Church, who, worn-out physically and dying with the African fever, whose deadly germs were implanted in his system during an Episcopal visitation to that malarial country, said in his dying hours: "Oh, I am so tired, I feel that I would like to lay my head in the lap of my Mary, and rest a thousand years, and then arise and work again."

SELF-KNOWLEDGE.

Mediumship without self-knowledge is like being in possession of a gold mine on a desert island. The aim of Spiritualism is to bring every true adherent to the cause into direct spiritual communion; i. e., make of him a medium by which he can be reached in his own characteristic way.

As no two mortals are exactly alike, no two mediums can be found who are perfect counterparts of each other in their mode of communicating with their spirit friends or communicating the results of that communion. Thus no absolute rule can be laid down for the development of mediumship. Association with other mediums, sitting in circles where spiritual phenomena take place, attending lectures where more or less mediumistic force or magnetism is expended, or living in social harmony with one's surroundings, however, are potent factors towards this end. Moderation, modesty, and morality add 'ustre to the gift in its budding and lay the foundation for a high class of controls or spirit attractions.

Spirit impressions begin to manifest with the first buddings of mediumship, and one's inclinations are the silent mentors of the class of spirits attracted. These speak volumes to the student of self, and point out his virtues and vices—his spiritual attainments and weaknesses, of which the latter are to be guarded against.

Of course, perfection is not immediate, though we exercise our virtues to their fullest capacity. But a faithful adherence to them finally overpowers all unspiritual inclinations or so-called vices, and releases the medium from unwelcome spirit attractions, or those conditions which are the cause of the many errors and discrepancies that find their way into our communings and phenomena generally. Even higher spirits are unable to give perfect messages through unperfected mediumship, and in comparison to such mistakes mediums can judge of their spiritual attainment. Perfect mediumship is dependent on perfect harmony with the laws of nature—physically, mentally, and morally.

The first relates to the physical body with moderation or temperance in all things as the guide. The second to the spirit or mind with modesty as the governing principle; i. e., being opposed to the egotism for eminence or the policy of ruling anything in the cause beyond self. And the third relates to the soul or inner-consciousness with love as the motor in all one's aspirations and intentions towards man or the cause espoused. Morality or spirituality, however, may cover the entire ground if we regard the soul as the all of the human entity; but a little detail aids the young student, of which we have constant acquisitions in the form of new converts. And to these it is necessary to appeal to enable them to avoid the errors of many, who in the past, had not the opportunity of benefiting by the experience of others. Thus the motive of our article, and which we trust will not be regarded as a mere ebullition to fill up space.

Self-knowledge is the acme of spiritual development, and mediumship is the doorway to its accomplishment. May all so live that its acquisition is assured ere the portals are closed by death; for it is the greatest of all gifts and unlocks the mysteries of the universe to him who uses it rightly. It leads to the secret chamber of Nature's storehouse where the laws are hidden that operate in and through matter. It unfolds the beauties of the inner life to the outer vision ere the spirit breaks the bonds of materiality, and thus prepares it for its transition. It nourishes and strengthens the suffering soul while in its embryonic state and points the way to a higher perfection. Self-knowledge is the scalpel that dissects the microcosm of the universe—man—and opens the way for a comprehension of the light within—the truth as it exists in the cause. Such is the happiness all are intuitively seeking.

THE PAST AND THE FUTURE.

What is termed knowledge, used in a popular sense, as applied to the masses, is a matter of evolution or growth. Each age, from the infancy of the race, has shed some portion of its ignorance and acquired a knowledge of facts, laws, conditions, and processes of the person and of the universe, which its predecessor did not possess. Every age of the world's literature discloses this fact. Every voice out of the past forbids us accepting the past in its revelations and teachings, as authority for the present. We may not impugn the honesty of the best minds and hearts of the best thinkers and writers of any past age, but we have

no call to accept their reasonings or conclusions any more than a profound theological thinker and reasoner, like Dr. Briggs and others who are the stalwarts of this age, should be relegated to and bound by the old "New England Primer" and "catechism" in their thinking, reasoning, and modes of expression.

Especially is this true, in the hunt of the successive ages and generations after a knowledge of the soul of man and its future, or whether it has a future succeeding the death of the body. Not all the old manuscripts of the world, which embodied the highest conceptions and reasonings of their respective ages—the manuscripts of the Bible, Vedas, and Koran included—give any clear, well-defined expression of the soul's nature or powers or the laws to which it must yield obedience as does every known thing in the universe of God. They wrote according to their light, their development, and, in the higher knowledge and brighter light of this age, their conceptions were very crude, their knowledge very limited. It is not necessary to particularize.

The search after a knowledge of the soul, its nature and powers, and its future of being has been rewarded in this century as never before. And for the simple reason, that never before in the history of man has been occupied such an intellectual plane, or received such a moral and religious culture as is observed in all enlightened countries and among all advanced peoples. We to-day are making more advanced strides upon clearer lines of investigation than were ever known in history. We are standing upon the threshold of the invisible soul-world, and so near its actual life that the attuned of nature touch its verities and report its characteristics. Nay, intelligences unclad of the mortal themselves meet us on this side of the threshold and intelligently disclose the very matters for which we and soul still in the mortal are so hungry.

The climax of design in creating a material universe, and a living soul or spirit to be developed within it, seems to be fast approaching. We now know that spirit is deathless, the soul imperishable, that like the earth household it can leave its house, and exist as an entity, shaking itself loose from the crude matter of the universe. We now know what the old thinkers of an earlier age did not know, to wit, that the law of decay and disintegration, applicable to all matter, is not a law of the soul, that a merely material universe is not its final home, and that in its future existence, adapted for its progress, work, development, and the fullest unfoldment of its nature and powers, there is no death, and can be none.

This is an angel-mission age, and the angels are disembodied earth children. Such were the visiting angels of past recorded history, but the dense ignorance touching the spiritual empire of God, which envelops this material universe, forbade the comprehension of the fact. The trance medium John in his vision on Patmos, following his earth education touching angels, sought to worship a bright celestial, radiant in the glory of his own sphere, when the "angel" rebuked him and declared himself one of the old earth prophets. Paul, himself a medium with trance gifts, who had in spirit visited the third soul sphere, wrote to one of the Churches, that the unclad of the mortal were "ministering spirits (angels) sent forth to minister" to the still earth-bound, and while the theologians could create a "miracle," something unnatural, and above fixed laws, they could not accept so simple a truth as that announced by both John and Paul.

This age knows. And the age which will succeed us will know more. If we stand on the threshold of the glory-land beyond, to receive and give welcome to celestial visitors, our successors in the coming age will learn the law of a more perfect inter-communion of the two worlds of existence. It is in the order of unfoldment and is inevitable. Faith will then lay aside its many-hued spectacles, and the weary, speculating soul will rest in knowledge, and the race learn how to build a character and life in harmony with the laws of its spiritual being, and in consonance with its eternal comfort, associations, development, usefulness, and true happiness.

I WISH TO DISAPPEAR.

Reading in a periodical an account of the execution of two criminals, we were struck with the request one of them made his father that while he did not care what disposition was made of his body, no picture of his head should be taken. "But I wish to disappear forever," were his last words, words which arose in us as a world of thought and made us reflect on the various emotions that his spirit must have felt on leaving its wretched tenement.

He wished to flee from himself, to erase every memory of his name and of his sad story. The unfortunate.

This reminds us of a communication received in a private circle in Madrid, through a writing medium who was overcome by a painful emotion and wrote, convulsively, the following:

"Are any of you clairvoyant? Tell me the truth."

"None of you possesses this gift," replied the president.

"You are not deceiving me?"

"What interest should we have in deceiving you?"

"The interest of seeing me, for, if yesterday you saw me march to the scaffold (heartless men, more criminal even than he that is sent to the gallows) you will feel now greater curiosity to look at me as a spirit."

"Bear in mind, good spirit, that we don't know who you are. It is evident that you are much confused."

"So, none of you know me? No one sees me? Since I left the earth this is the first moment of tranquility I have enjoyed. How happy I am! You don't see me nor know me, nor look at me? How good you are!"

The medium now breathed more freely and continued writing more quietly, the following narrative:

"It is sometime since I left the earth. Born of respectable parents, yet I followed the down grade of vice; from vice to crime there is but one step, and I became a criminal. Thirsting for gold, I stopped at no means to become master of a great fortune, and one night—there should never be any night on earth, for night is almost always the counsellor of evil-doers—one night I went—one night I covered my face with a mask and killed an old man because he refused to give me the key of the safe which contained his treasure. I was awkward, I did not know how to kill quickly, and the old man cried for help. People ran in, I tried to flee, I could not, a hand of iron seized me and tore off my mask. A cry of horror resounded—one cry only, and the man who detained me fell a corpse at my feet. I had not struck his body a blow, yet I had wounded his soul. That man was my own father! The knowledge that his heir was a wretched assassin was too much for the old man, he died of shame and horror, and for a long time, I believe, I was mad."

"They put me in prison, where I remained I don't know how many years. My family used every effort to save my life on the plea of insanity; it was true, partly, for I had lost my senses when I saw my father drop dead, but I was not mad when I committed the murderous deed; and the sons of my victim being men of influence, there was no pardon for me. At last I was put in *capilla*. (In Spanish countries the criminal who is sentenced to death spends the last twenty-four hours of his life in a chapel hung with black cloth and all the paraphernalia of death and lighted by numerous tapers. There he is left alone to meditate upon the awful problem of the hereafter so soon to be solved by him, except when the priests come to exhort him. —Note by Tr.)

"Do you know what it is to be in *capilla*? It is the prologue to the execution—much worse than the epilogue. You may deem yourselves fortunate that you have not suffered that terrible ordeal!"

"Oh! methinks I am still there! What tortures the mere thought inflicts!"

Here the medium shuddered; he passed his hand over his brow, heaved a deep sigh, and resumed his writing.

"Verily, I was mad: I saw constantly my two victims—the old man and my father—gazing at me with frightful fixedness. When I entered the chapel I ceased to see them. My joy was so intense that I screamed and laughed like a maniac. But when the priest beseeched me to be calm, to think how soon I was to appear in the presence of God, I understood that I was going to die and my despair knew no bounds. But that which hurt me most was the looks of the others. Their words of sympathy seemed to me a sarcasm, a horrible mockery, a cruel irony. So, if when alone I saw my father and the old man, I felt even worse when other people were about. I felt as though some one was whispering in my ear: 'Those who look at you now have been as great criminals as you.' And, oh! how tempted I was to hurl my fetters at their heads!"

"How shrouded in mystery are the last hours of a condemned man! Every one thought I was going to die contrite and repentant, and I was thinking how gladly I would kill every one of them for looking at me thus, if I were free. Their hypocritical compassion inspired me with uncontrollable fury, for I knew that at bottom it was nothing but an infamous curiosity."

"The time came when I was to leave the chapel, when I found myself in the street my dearest ones to me. An immense crowd was there awaiting my coming. Every face expressed satisfaction at my fate, every one pointed at me with the finger of scorn, all accused me, and I accused all, for I brought in vain a tear of pity, but none gave it to me. As I gazed eagerly at the crowd imploring that single tear to cool my burning heart I felt wet rain drops falling on my brow. I looked up and said: 'The skies are kinder than man, the skies weep for the wretch who is marching to his death.'"

"The rain increased, it soon fell in torrents, and many of the spectators went away, although the tears of the skies had put them to shame. We reached the scaffold. I gave the crowd a last look of hatred, to the skies a last look of gratitude. The priest said something to me—I don't know what. After that I don't remember what happened; all I know is that they left me alone and then I saw my headless body lying prone, my head lay some steps further—a livid, frightful, repugnant thing; it seemed impossible that in that thing there could have dwelt once the energetic will of a man. A dead man is always ugly to look upon, how much more so when he is the victim of human justice!"

"I don't know how long I stayed there. My father and the old man came for me; at the sight of them I fled, horror-struck—where I can not say, but I saw again the cruel crowd that had accompanied me to the scaffold, and I turned away in haste, for their malicious looks aroused anew my slumbering fury. But in trying to avoid the crowd I again met my father and the old man. They went surrounded by a sort of luminous mist, such as we see on earth in the morning when snow is falling and the sun coming out; the light snow is illuminated and assumes the appearance of a phosphorescent cloud."

"The light evolved by these two people enveloped me and I was mortified that they should see me in my bloody garments. I wished neither to see myself nor to be seen by others. I wanted the darkness of the abyss, not the splendor of the sky."

"I said to myself, soon the night will come; but alas! there was no end to that day. I thought and wondered, 'How did I come to leave the earth?' I could not tell, and kept thinking until some one, I don't know who—it is a long time ago—told me: 'Thou hast left it through the death of thy body.' Then, for the first time, I was alone, in the dark; I saw no one, I could not see myself. Oh! I thought I was happy. I breathed more freely, I felt a sad well being. Then I heard your voices and the darkness that shrouded me melted away gradually. I see many things, but confusedly. I see you and you assure me that you do not see me."

"We do not see thee," said the president, "and even if we did our looks would not harm thee; for believe me, in our looks you should read only compassion, in our souls only the tenderest pity."

"Good, good! I thank you, I am grateful; but I had rather you should not see me. Whenever any one looks at me I feel the same impression I felt when the mask was torn off my face. No, no, I do not want any one to see me." And the medium's movements became painfully convulsive.

"Make yourself easy, poor spirit, fear not; we do not wish to see thee; what we wish is to hear thee. Come again whenever it will be possible."

"Yes, I will come, I will come, I promise you. Good bye."

On that same evening there came to the circle a clairvoyant medium, and through him the following communication was received:

"Brothers in Jesus Christ: pray for my poor son; pray for that unfortunate who came to you but a while ago. 'Unhappy one! He has cruel alternatives of terrible perturbation and admirable lucidity. Let your counsels make him love the light. He was weak, the pleasures of the world tempted him and he fell, but he is not a criminal at heart. He is ashamed of himself, a sign that there is something noble still in him."

"Call him among ye: make him understand that the earth is a penitentiary of the universe and men are the convicts. Tell him that light is universal and the sun has rays even for the criminal; that no one can live eternally in darkness. Let him accustom himself to live among you, to study your history, and he will see that he is not the only Cain that mankind has produced. Work [with me, ye good workers; my light dazzles and hurts him, yours will be more beneficial. Work for the diseased souls of the universe."

This group fulfilled faithfully the charge given by the father of the unhappy murderer, and a few months later the troubled spirit told us among other things, these: "What an error was mine, brothers! I wished to disappear forever, to sink into nothingness, and nothingness exists only in the ill-balanced mind of man. The light no longer hurts me. Remember, or rather, see how much I have suffered, and, believe me, I advise you never to go and disturb a poor prisoner's last moments by your idle curiosity. Cruel is the criminal, cruel is human justice, but more cruel still are

those who run joyfully to meet a brother who

"I thought out of God, I hoped not for his mercy, my only wish was to die and meet no more those cruel looks."

Thoughts like these must have moved the prisoner who told his father, 'I wish to disappear forever,' let them not take photographs of his head!"

In what error man lives on this earth! Many, too many, believe that all ends here, yet neither does our life begin nor terminate here. We only write a chapter of our history, the prologue of which was written in the night of ages past, but the epilogue shall never be written in the eternal day of futurity.

Spiritualists! Let us continue writing down the new history of our lives, and do all we can to be able to leave this world without the fear of the yesterday or the terror of the to-morrow, so that our death shall be a restful sleep and our awaking a smile of happiness.

Let us pray for those who wish to disappear; let us labor earnestly to spread the light: for the day when humanity becomes convinced that man does not die, scaffolds shall no longer be needed on earth. AMALIA DOMINGO Y SOLER. (In *El Precursor*, Mazatlan.)

THE LIFE OF MAN.

As bubbles which arise on the surface of the agitated pool, so is the life of man. Inflated with air, they exist for a moment, and straightway disappear—they return to the element from which they were raised, and so does man; his body dissolves, and the component parts thereof are deposited, each with its original element, and become undistinguishingly blended with them. Is this the end, is this the whole of man? The soul, this thinking principle, what is it? What is thought? What constitutes the mind of man? Is it not by means of peculiar and wonderful organization of our bodies that we think that we feel the sensations of pleasure and pain? Can anyone demonstrate that thought is anything more than simply the result of those sensations? or that the mind is aught but a continued succession or series of thought? If not what is the inference, but that when the body dissolves, when that organization on which thought depends is destroyed the soul or mind of man will be extinct? Painful and gloomy idea, the hungerings and thirstings of man after immortality would induce him to think otherwise, and have induced him, in innumerable instances, to think, to believe that the soul or mind is in and of itself a permanent and an abiding principle, and that independent of the body, has an actual existence, transporting consoling thought. When the soul can contemplate itself as having a future and an eternal existence, how must it leap for joy; how must all things which pertain to the body become annihilated when brought into view with this, but to the mind which is involved in doubt and darkness before which an impenetrable veil is drawn with regard to things future, how solitary and comfortless must all things appear; sensible of its own frailty, how ardent, how irresistible will be its desire to become acquainted with and allied to some living and abiding principle; doubting, and hoping, how oft will it address itself to some imaginary power, some unknown God, to the great first cause, to the author of nature, to the fountain of light, the source of all good. Eternal power, what art thou, and where art thou? or if everywhere, why dost thou not render thyself to me visible? Dost thou surround me when in the field? Dost thou hover over me in the silent watches of the night? If so, oh that it were possible or consistent with thy will that the veil which hides thee from me might be removed, or that I might, in some way, be rendered sensible of thy presence.

BENJAMIN HINE.

WHERE ARE THE POETS?

The twilight of our American poets, to which Mr. Stedman called attention a few years ago, has been followed by almost total darkness. Lately Whittier passed away; a few months ago it was Lowell and Whitman; only recently Mrs. Rose Terry Cooke, one of the best of our women poets, died, and last Saturday the serene soul of Dr. Thomas William Parsons crossed the harbor bar. Of the old circle—Bryant, Lowell, Longfellow, Emerson, Whittier—only Dr. Holmes remains. Where are their successors? The field of possibilities is depressingly narrow. The review is impressive only because of the slender list to be made. There are, true enough, poets and poets. Almost every person of cultivation and imagination who possesses the artistic sense attempts, at one time or another, the writing of verse. Are the poets left among us really poets? Have they any pressing message for their day and generation? and if so, when will they give utterance to it? And is there any one now visible who deserves to sit on the empty thrones of Bryant, Lowell, Longfellow, or Whittier? —*Indianapolis News*.

AS THE sun drives away the mists and fogs, and tints with roseate hues the clouds at sunset in the western horizon, so does the light of Spiritualism enter an oppressed and creed-bound heart, driving before it the noisome vapors of intolerance and superstition.

PROPHETIC SUGGESTIONS.

To the Editor of the Better Way.

At a private seance in Melbourne, Australia, Sunday July 1, 1892, a gentleman who was present, was controlled to write to the spirit of Prof. Wm. Denton, and was engaged in writing for an hour. Some remarkable predictions were made as to the future mineral wealth of Australia, and as to the impending dangers of social convulsion which I here quote. As there may be some who still doubt the possibility of the coming convulsions indicated by my essay in the *Arcturion* on the "Coming Calamity of America and Europe," the prediction so recently given at Melbourne by Professor Denton will probably interest them. The following is quoted from Professor Denton's message: J. RODES BUCHANAN.

"That which is known concerning the mineral deposits of Australia is as nothing compared with that which is unknown. The bounty of the Infinite Father is inexhaustible, just as his creative power is unlimited. Beneath the earth you tread upon, lie treasures undreamed of by those who have hitherto been scraping its surface; or who have somewhat rashly presumed to speculate upon what is as yet invisible to human eyes, from a knowledge of that which has been already laid bare. In certain regions of this immense continent the miner will yet come upon deposits of mineral wealth which will astonish him no less by their magnitude than by their novelty. For the list of metals belonging to your earth is still very incomplete. Gold and platinum are by no means the most precious of those which are to be found stored up in what may be called the cellars of the globe."

"There is no finality with God, either in nature or in that inspiration from the divine mind which you call art. And gold may be yet superseded by a metal which will possess all the qualities which have made it so precious, so admirably adapted for a symbol of value, and as a medium of exchange, and so useful in many of the ornamental arts of life. And I may take upon myself to say that such a new and precious metal will be found in Australia, and that the region to which the search for it should be directed will be the western portion of this continent, where it will be discovered in sufficient quantities to divert thither most of the stream of emigration which now flows across the Atlantic, and also communicate a fresh and everlasting impulse to the progress and development of the colonies. It may even change the economic history of the world by introducing a new factor into its progress, a new element into its commercial intercourse, and a new source of prosperity to the inhabitants of Australia more particularly."

"I wish, rather than hope, that this discovery may be conducive to those great social reforms which must be accomplished ere long, if society is to be prevented from crumbling to pieces under the combined forces of anarchy, of enormous standing armies, of stupendous navies, of a crushing weight of taxation resulting from the maintenance of millions of men trained to homicide, and from the expenditure of incalculable treasure upon the implements of destruction; and of the widespread poverty, vice, discontent, envy, hatred, and misery, engendered by the circumstances I have just named. The disparities of fortune must be rectified, or they will cease to exist and be overthrown by an outbreak of violence, and by the upheaval of social earthquake, and an eruption of volcanic dissatisfaction and resentment, such as can not be thought of without the deepest anxiety for the preservation of all that is worth conserving in modern civilization."

"Seeing what I see, from the standpoint of spiritual existence, and knowing what I know since the veil of mortality has been removed from before my eyes, I dare affirm, with all seriousness and with all certainty, that society in Europe, America, and Australia, at the end of the nineteenth century is walking on the edge of an abyss, into which it must fall in careless ruin, unless it swerves aside from this path of peril and seeks the road of safety."

"Do you ask where this is to be found. I answer in the adoption of the divine precepts of the despised Nazarene. Men must cease to live for themselves, and must live for others. Unto whom much has been given—whether this much consists of material treasure, of intellectual gifts, or of whatsoever is capable of conferring benefits upon others—from him much is expected. He is not the owner of his special possessions and qualities, and the influential position and opportunities—he is only a steward and trustee; his service is due to mankind and not to himself; his mission, as one of God's rational creatures, is to distribute happiness; to be an agent and an instrument for good, even as the Father in heaven is the perpetual source of good to the whole of his boundless universe."

"Ah! if man were only wisely selfish he would know that that happiness which all human beings hunger after is only attainable by conferring happiness on others. It is reflected, in all such cases, upon the doers, as the moon reflects the lustre of the sun. Selfishness is the curse of mankind; and from it spring all the evil passions which are responsible for the sin, vice, wretchedness, disease, sorrow, and suffering which afflict the inhabitants of this dark and grief-laden planet. Selfishness must be extirpated before the race can be lifted out of the slough of depravity and ignorance in which it is wallowing. Selfishness lies at the root of that tremendous revolt of impoverished millions against as many thousands of prosperous people, in all countries, which is even now making its approach felt by subterranean mutterings, by abortive insurrections, and by the tremulous movement which is running through the surface of society in all civilized societies. Selfishness is unnatural, because it is contrary to God's law, and, therefore, it stands self-condemned. Look back upon the history of the past, its doleful tale of wars, revolutions, massacres, persecutions, famines, and evils innumerable and universal; and what are they all but the poisonous fruit of self-love—the deadly blight from a great upsurge which has flourished with a rank luxuriance throughout the ages. It must be cut down and cast into the fire; or otherwise humanity can never escape from the desperate condition in which it now finds itself, when the whole head is sick and the whole heart is faint. Shall it be reform, or shall it be revolution? Shall it be moral and social regeneration, or such a convulsion that the terrible events of 1789-93 will appear mild, gentle, and benignant in comparison with it?"

The editor of the *Harbinger of Light* says of this communication: "With respect to his forebodings of a great social convulsion, they are fully justified by the trend of current events. No one can survey the future from our present standpoint without a profound feeling of alarm."

KINDNESS is the golden key that will unlock the most stubborn heart.

THE COLONIZATION OF PALESTINE.

The colonization of Palestine I find one of the most attractive as well as the most difficult problems to solve. As a Hebrew Nationalist, I conclude, after a careful study of it, that it is favorable from all points considered. It is the only land where it is possible for a Jew, when becoming a farmer, to remain one. The land is, according to the best authorities, favorable, more so than Argentine or Canada. There being no other work to be had, the colonist would try the best he could to draw his support from the land. If the land is not so responsive as expected, he has no alternative but to struggle along until it shall support him. Sentiment does play a part, more or less, in the lives of all men. The land, being bound up with his religion, with his past grandeur, and hopes for the future, the natural love that every man has for his native land would also contribute to the Jew remaining a farmer in the blessed land of Israel. Palestine being comparatively unoccupied and untitled, the Hebrew farmer would not be encroaching upon and crowding others out. He would not be a stranger in the land, for every stone and brook is well known to him. The whole world would be a market for him.

Experts testify that the wines of Palestine are equal to the best of France. Every Hebrew who uses wines would drink the wines of Palestine, where the grapes are picked and pressed by Jews, and the wines bottled and sealed by Jews, thereby being sure that it is Kosher, and helping the Jewish colonists. The outrages in Corfu last year resulted in helping the Jewish colonists in Palestine. It having awakened a sense of revenge, the rabbis in Europe and here have forbidden the use of the Grecian esrogim for the Feast of Tabernacles, and have recommended the use of Palestinian esrogim, which are cultivated by Jewish colonists. The result is that last year there were used a good many Eretz Israel esrogim, and the prospects for this year are that none others will be used. This, according to the *Chicago Tribune*, is worth two and a half million dollars to the Jewish farmers in Palestine annually. Must we remain forever a wandering nation? Why look for a temporary shelter, which the storm of persecution can make untenable, when we can provide a lasting shelter where we can entrench ourselves and become well-nigh impregnable. To stop this being driven out from one country to another we must gain a country of our own. Has American independence not taught us a lesson? What has been done before can be done again. It has been demonstrated that when a nation wants to become free it becomes free. Yes, but where will the Jew, as a Jew, for a Jewish land be capable of showing his patriotism as the American for America and the German for Germany? The only land where he can and will do is where he has done so before. Every stone and every blade of grass will remind him of the prowess of his ancestors, of the Maccabean fight for independence.—*The Menorah for September*.

PHILOSOPHY OF MATERIALIZATION. So little is known by mortals of the real nature of matter and force that it is yet next to impossible to understand much of the natural phenomena of this world, and as no mortal yet knows much of psychic forces, only conjectures may be formed concerning the *how* of their manifestation in the realms of physics. As in the mental phenomena the nerve aura of a medium is the vehicle or conductor of spirit energy. That a more subtle form of electricity than is known to mortals is used by spirits in this phenomena is claimed by them, and that it is discharges of this that produce raps, move tables and other objects with which they make connection through the vital force of the medium, which connects with the forces inherent in matter. As we incarnate spirits move our bodies, using the nerve aura as a conductor of our psychic force, so it may be used by decarnate spirits to convey their greater forces upon physical objects, and thus overcome their gravity and inertia.

When they convey matter through matter they, for an instant, overcome the cohesion of the atoms or molecules by a force that reverses their polarity, so they fly apart, and it is done so quickly that when the spirit force is withdrawn their former attraction for each other is restored, so no sign of separation is left. Materialization is produced by a chemical process analogous to that of electroplating. The invisible spiritual body is, for a short time, reclothed by a condensation of atoms upon it that were floating in or held in solution by the atmosphere. The medium acts as a battery to polarize and partially revitalize these atoms which then are precipitated upon, or attracted to, the subtle body of the spirit, and a form more or less corresponding to his or her discarded physical body is thus temporarily made visible and tangible.

Some phenomena, like the playing of musical instruments the writer has seen performed by partially, or in some instances, by fully materialized hands, that fingered the keys or strings as a mortal player does.

When human science better understands matter and force spiritual science can be more clearly taught.—Dean Clarke.

WHY GOLD IS EXPORTED.

The tendency to the exportation of gold from the United States continues with far more pertinacity than ever before. Why this is so is not at all mysterious. In the first place the currency—meaning by this aggregate masses of money used for the purpose of exchange—is now excessive at most, if not at all seasons of the year, and secondly, gold forms the portion of it most desirable to foreigners. The Gresham law, that the inferior currency will always drive out the superior, is at work to day just as surely as it was in the time of the man whose name it bears.

Real money has two functions. It furnishes a standard of value, and it is a medium of exchange. The thing by which value is measured must have a real value itself. Therefore the coins of the precious metals are the only real money that can perform all the functions of money. Paper representatives of real money can very well perform the one function—that of furnishing a medium of exchange. But when this function is performed, then those who desire to turn into something tangible the results of exchange transactions desire real money. Silver coin is real money as much as gold coin, to the extent that it has real value. But a large portion of the nominal value of our silver coin today is based, not on the real value of the silver contained in the coin, but upon a credit given to it by law. Law can give credit value to anything, but only to the extent of the credit of the government that enacts the law. The credit of a government, as far as its paper money is concerned, is only good within its own boundaries; and to pay debts outside, gold and silver and other commodities are alone available. When commodities are not wanted, the precious metals are always taken at their real market value. The great falling off in the market price of silver has depreciated it as a money metal in the eyes of mankind, and consequently gold, if it can be obtained, is always taken in preference.—*Rhodes's Journal of Banking*.

AN EXTRACT.

But has Christianity failed in doing that which alone it professed to do? It has not, and has not professed to improve bad or even indifferently good people, who form the mass of mankind, but it does profess to do great things when it is received in "a good and honest heart," that is, in the heart—according to Hamlet's estimate—of about one in ten thousand. The question, then, of failure or success narrows itself to this: Has Christianity done great things, infinitely great things; and has it all along been doing, and is it now doing, such things, for the very small proportion of mankind with which it professes to be effectually concerned? Professor Huxley says frankly, No. It emasculates and vitiates human character; and he exemplifies his position by the example of the saints of the order of St. Francis. It is well to have such a good, bold statement of opinion. Here is no shilly shallying, and we now know that there are some persons, of strong common sense, who think that Christianity is a failure, as having failed to carry out its professions. It is enough for me to point out that it is conceivable that there are sciences, even "experimental" sciences in which Professor Huxley has not yet qualified himself to be considered as an expert. Christianity professes to be such a science, a strictly experimental science, only differing, in this character, from chemistry, inasmuch as the experiments and their conditions can, in the one case, be easily fulfilled and judged by the senses which are common to all men; whereas, in the other, they are professedly to be fulfilled and judged by few.—Coventry Patmore in the *Forknightly Review*.

INCREDULITY.

Doubt and disbelief are too often cast upon everything that is not proved by facts, that are established beyond the possibility of doubt; and yet belief in the existence of the present and future human and spiritual life is almost general, and human life can not be proved; it is not possible to give evidence in regard to its origin or termination. The general terms are birth and death, and these words have ever been associated with the coming and going of man from the earth. This is a mistake, as the earth is a planet containing only the conditions requisite for men's earthly wants. A change of condition requires a change of surroundings, and death should be looked upon in this way; and the word should not imply a final condition, but only a transitory one, and like birth, should convey to the minds of men a commencement of life in another sphere.—*Medium and Daybreak*.

AN ELECTRIC PLANT.

A journal from Madras brings the information that in India a plant has been discovered that, at a distance of twenty feet, strongly influences the magnetic needle: if the needle is taken nearer, its excitement becomes intense. The plant exhibits the strongest magnetic energy during the daytime, the power diminishes to zero during the night, a storm increases it tenfold. Neither birds nor insects ever rest on this plant, contrary to which is fatal to them.—*Id. Lumberer*.

C. E. Watkins.

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